

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Sunday or Sabbath

Which Should Christians Observe?

(Continued From Previous Issue)

Should Christians, Then, Observe Sunday?

Since Christians are not bound by the Old Testament command to observe the Sabbath, is it right for Christians to observe Sunday? The answer is that we should not observe Sunday as a legalistic Sabbath, part of the ceremonial law, but that we do well to observe the Lord's Day voluntarily for our own good as a day of worship. The Scripture plainly says: "Not forsaking the assembling of ourselves together, as the manner of some is:" (Heb. 10:25). We are commanded to meet for worship and since New Testament disciples in Acts 20:7 met on Sunday, and John, a lonely exile on the Island of Patmos, worshipped on the "Lord's Day," (evidently the same) and since I Corinthians 16:2 mentions Sunday as a day of religious duty, certainly we ought to give ourselves to worship on that day.

Some people object, and say that if you worship on Sunday, you keep a day dedicated to the sun, since Sunday was named for the sun. Well, Saturday is named for Saturn! All the days are God's days, and all should be used for Him, no matter how they were named. The days of the week do not now have the same names as (CONTINUED ON PAGE 2)

A Letter From Rev. Lee Kidd, El Reno, Okla.

(The other day we received the following from Bro. Kidd. We praise the Lord for His blessings on Brother Kidd and the new work).

"Now just a word, Brother Rice, about our work here. I told you about it beginning when I saw you at Oklahoma City: We set our church in order about three weeks ago. Brethren Ownbey, Banta, Masters and many others were with us. The church was set in order with eighty-nine charter members. We had thirty approved for baptism. We were nine months old when we were set in order. We have had close to a hundred and fifty saved these nine months. I have baptized between fifty and seventy-five, and we have one hundred and six members now to date. Our highest number for Bible School has been ninety-six; top offering for week, \$38.54. We had one man seventy-two saved and one sixty-eight and one seventy-seven, and I have baptized the men seventy-two and sixty-eight and I am praying I will get to baptize the old man, seventy-seven. We have had one week of Bible School, from December 12th through the 19th, with Brethren Ownbey, Banta and Masters and me doing the teaching; Brother Banta bringing the evangelistic messages each evening. Brother Marion Been also was with us and (CONTINUED ON PAGE 4)

The Power of Pentecost

The New Testament Pattern Of A Normal Church Revealed In Acts 2

(Sermon preached Sunday morning, January 2, 1938, at Fundamental Baptist Tabernacle, Dallas, Texas, by John R. Rice, Stenographically reported).

I made a new year's resolution about daily prayer, to seek God, to ask God more and expect more from God. I made resolutions about many things. I hope you as individuals promised God to have room for Jesus. I feel that as a church, on this first Sunday morning in 1938 we should study Acts, chapter two, where the first church, the one at Jerusalem, had an anointing of power from God. If we had the blessing of the Holy Spirit like they had, we would have all we needed to begin this year aright. So everybody open your Bibles to the second chapter of Acts, and we will read together. I suppose I have a dozen different sermons on the Holy Spirit that I have preached, but I do not remember since I was a young preacher that I ever read the entire second chapter of Acts and preached an exposition of the whole chapter.

"1. And when the day of Pentecost was fully come, they were all with one accord in one place.

"2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

What a profound impression it made. There was a sound like a cyclone in the house, and not only in the house, but in the whole town.

"3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"4. And they were all filled with the Holy Ghost . . ."

Forked tongues of fire began to sit on them. One could look around and see people with fire leaping up from their bodies.

" . . . and began to speak with other tongues (languages), as the Spirit gave them utterance."

The word used here for *tongues* always means languages in the Bible. It is the Greek word *glossa*, translated *tongues* or *languages*.

Here were a group of Christians, fishermen and common folks, who began to talk and preach in various and different languages. Believe me, that town woke up!

"5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

The town was crowded. These were right in the middle of town somewhere.

"6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

"8. And how hear we every man in his own tongue, where we were born?

"9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

"10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

"11. Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

"12. And they were all amazed,

and were in doubt, saying one to another, What meaneth this?"

"What in the world has happened here?" they said!

"13. Others, mocking, said, These men are full of new wine.

"14. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

"15. For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

"16. But this is that which was spoken by the prophet Joel:"

Now let's see. Peter is explaining. He said, "Turn back to Joel and read in the second chapter and you will find that the Prophet Joel said,

"17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

"18. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

And that is not all. He is going to be poured out greater in the last days before the great and terrible of the Lord.

"19. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

"20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

"21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Now Peter did not say, "This is the end of it." Peter said this is what God is talking about, and the Prophet Joel, of the pouring out of the Spirit. This is that.

"22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

"23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain:

"24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

"25. For David speaketh concerning him, I forsook the Lord always before my face, for he is on my right hand, that I should not be moved:

"26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

"27. Because thou wilt not leave my soul in hell, neither wilt thou

suffered thine Holy One to see corruption.

"28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

"29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

David's body did decay.

"30. Therefore being a prophet . . ."

David was a prophet, you see.

" . . . and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

"31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

"32. This Jesus hath God raised up, whereof we all are witnesses.

"33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

"34. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

"35. Until I make thy foes thy footstool.

"36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

They did not say, "What shall we do TO BE SAVED?" though they wanted to be saved. They wanted not only to be saved, they wanted what he was talking about, so they said in effect, "What shall we do to have salvation and the Spirit poured upon us?" And what Peter tells them is in answer to their question "What shall we do not only to be saved but to be filled with the Spirit or anointed or the Spirit poured out upon us?"

"38. Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins. . ."

The remission of sins that you got when you repented.

" . . . and ye shall receive the gift of the Holy Ghost.

"39. For the promise is unto (CONTINUED ON PAGE 2)

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Sunday or Sabbath

(CONTINUED FROM PAGE 1)

they had in Bible times, but we do have the same days whether we call one, Sunday or the first day of the week, or another, Saturday or the seventh day of the week. New Testament Christians met on the first day of the week before it was called Sunday. Jews kept Saturday as a day of rest before it was called Saturday. But what has that to do with us? We settle this by God's Word, not by history.

Christians certainly ought to make it possible for as many others as possible to worship on Sunday with them. For employers of labor to close their business on Sunday makes it possible for workmen to attend services as God commanded, and besides provides time for needful rest. We can not put that on a basis of Jewish law, and ought not to. We ought to put it on a basis of grace, as Christians who seek to honor the Lord and treat our fellowmen as we would be treated.

Let us not use our liberty in this matter for an occasion to the flesh. (Galatians 5:13). Christians should not let their liberty concerning the Lord's Day be taken as license to do wrong. Surely Christians ought to use this day in a way which would please the Lord Jesus, for whom it was named "The Lord's Day." Some Christians have a legalistic idea of Sunday, calling it the Sabbath. We should not cause them to stumble and be an offense unto them by our liberty. Many things we should do for their conscience sake and for the sake of unsaved people who might not understand our liberty. For Paul, under divine inspiration concerning meats offered to idols which were an offense to some, wrote:

"Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10:29-33).

Yes, Christians should use Sunday for their own good and the glory of Christ, as a day of worship and service to God seeking to offend none but to save all, and bless all.

The Spiritual Meaning of The First Day of The Week

Six in the Bible is man's number, and seven is the divine or complete number. Six days of la-

bor, followed by the Sabbath rest, pictures man living a perfect life under the law and earning the rest, perfection and salvation pictured by the seventh day. In fact, of course, man failed under the law, and no one was ever able to keep it (Acts 15:10; Rom. 3:20; Gal. 3:11). But the New Testament Christian, worshipping God on the first day of the week, means that he has already got salvation as a free gift before he did any work, and now being saved, the Christian works the rest of his life to glorify the Saviour he loves. Read Hebrews 4:9, 10.

From Mark 16:1 and 9 it seems clear that Jesus rose from the dead on the first day of the week. In the 20th chapter of John we find that when Mary and others came to the sepulchre on the first day of the week, very early while it was yet dark, Jesus appeared to her and said, "I am not yet descended to my Father." It appears that the Saviour some time in that night, which was a part of the first day of the week, had come out of the grave. Here is a great blessing for us. Jesus rising from the dead for our justification, (Romans 4:25) means that now we are counted righteous without any labor and without the deeds of the law and "have peace with God through our Lord Jesus Christ." Concerning this Hebrews 4:10 says:

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Blessed is the Christian who does not depend on his own works, but rests in the finished work of Christ on the cross!

From Hebrews 4:9-11 it seems that two rests or "Sabbaths" are mentioned. (The word "rest" in Hebrews 4:9 is the same word as "Sabbath" in the Greek). That is the teaching with which all Jews were familiar.

One of the greatest feasts which God gave to the Jews, or Israel, shows this idea of the rests of a Christian, one at salvation and the other after the resurrection. The feast of unleavened bread following the passover supper, as given in Exodus 12:15, 16, lasted seven days. This week represented the complete cycle of a Christian life after conversion, which is pictured by the passover lamb at the beginning of the feast. See 1 Cor. 5:6-8. The unleavened bread represents, surely, our feeding on Christ, our fellowship and communion with Him. That fellowship, or peace, begins immediately at conversion as Israel ate the unleavened bread with the passover lamb. The peace and joy of a Christian life should begin immediately when one trusts Christ for salvation. The first day of that feast of unleavened bread was a day of rest when no work was to be done. That pictures a Christian resting from his own works when he has partaken of Christ.

At the close of the week was another day of rest. At the close of life's journey of the Christian, we will enter into perfect rest for "there remaineth therefore a rest to the people of God!" (Hebrews 4:9). You can see why Israel, under the law, should keep the Sabbath just as they kept the passover supper and the feast of unleavened bread. All of them pointed toward Christ. A Christian need keep neither the passover supper nor the feast of unleavened bread nor the Sabbath since we have Christ Himself, the fulfillment of all the shadows and types and ceremonial law.

On the other hand, the Jewish Sabbath, (Saturday) is clearly a

picture of a rest earned after work. Under the law, if one were perfect all his life fulfilling all the commands, he would deserve heaven. Since no one was ever perfect but Jesus nor did any one besides Him keep the law, man could not be saved by the law. You can see then how the Jewish Sabbath, picturing a salvation by good works, is out of place in a dispensation of grace. We are saved by grace, freely, justified without the deeds of the law, so we worship on the first day of the week, representing peace and rest obtained without labor. The Jewish Sabbath (Saturday) was a part of ceremonial law, and does not fit a grace dispensation. Our Lord's, the first day of the week, does fit every Christian.

Great Differences Between The Sabbath and The Lord's Day

1. The Sabbath was for Israelites only, under Mosaic Law. The Lord's day is for New Testament Christians, under Grace.
2. The Sabbath was Law, enforced with the death penalty, by the command of God, (Numbers 15:32-36). The Lord's Day, or first day of the week, is Grace, without command or penalty observed voluntarily by Christians, if at all.
3. The Sabbath was a day of physical rest, (Exodus 20:10). The Lord's Day is a day of worship, (Acts 20:7; Rev. 1:10).
4. The Sabbath typified salvation by works; the Lord's Day typifies salvation by grace.

Christians Are Not Under The Law

Our Seventh Day Adventist brethren, like the Galatian Christians, have tried to lead us into the yoke of bondage of the Mosaic Law. Many of them teach, and most of them believe, that salvation depends upon keeping the Mosaic Law. They not only preach the Old Testament Sabbath, but they often teach the Old Testament laws against eating certain kinds of meats. They teach the tithe as a part of the way to be saved or stay saved. For that matter they might as well teach the rest of Jewish ceremonial laws if one must keep the law to be saved. As a matter of fact the ceremonial laws as given to Israel were plainly fulfilled, and not for us according to Col. 2:14-17; 1 Tim. 4:3-5. God plainly tells us that the law about not eating certain meats is not binding on Christians:

"For EVERY CREATURE of God is good, and NOTHING TO BE REFUSED, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer" (1 Timothy 4:4, 5).

About circumcision, New Testament Christians are plainly told:

"Is any called in uncircumcision? Let him NOT BE CIRCUMCISED" (1 Cor. 7:18).

So about the Sabbath, the command about it was nailed to the cross and blotted out with the other ceremonial laws, as the Lord specifically says, in Col. 2:16, 17:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or OF THE SABBATH DAYS; which are a shadow of things to come; but the body is of Christ."

If a Christian went under the law about the Sabbath, then he should be stoned for picking up sticks on Saturday, as God commanded in Numbers 15:32-36. He could not even have a fire in the house on Saturday, as God commanded Israel in Exodus 35:3. Thank God, that heavy burden of ceremonial law is not for us!

The moral law concerning lying, stealing, adultery, murder, etc., are repeated many times in the New Testament. These sins are inherently wrong, were since before Mosaic Law as when Cain killed Abel. Christians ought to keep the moral law, to do right and not wrong. But it is not true that men are saved by keeping the law. They never were and never will be. People are saved by simply trusting in Christ and have everlasting life on that basis alone, not by keeping either the ceremonial or moral law.

Read again these Scriptures, and have settled in your heart forever that you are not under law but under grace!

THE POWER OF PENTECOST

(CONTINUED FROM PAGE 1)

you, and unto your children, and to all that are afar off, even as many as the Lord our God shall call."

Here he calls it "the promise," and he says "the gift of the Holy Ghost" in the second chapter. It was called "filled with the Holy Ghost" in the same chapter. He says "the promise of the Holy Ghost." In another place it was called "anointed with the Holy Ghost." Again he said in Luke 24:49, "Endued with power from on high." All terms are talking about the same thing. After you are saved by faith, then he said, "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This is a very important verse,

"39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Praise the Lord, the same promise is to us!

"40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

"41. Then they that gladly received his word were baptized:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

Titus 3:5 also plainly teaches that men are not saved or kept saved by acts of righteousness:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost:"

Then let us

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or OF THE SABBATH DAYS: which are a shadow of things to come; but the body is of Christ" (Col. 2:16, 17).

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and the same day there were added unto them about three thousand souls."

Oh, what a revival they had! Didn't they have a big baptizing?

"42. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."

That was a united church, wasn't it? A prayerful church! And notice they took the Lord's Supper, "breaking of bread."

"43. And fear came upon every soul: and many wonders and signs were done by the apostles."

"44. And all that believed were together, and had all things common."

"45. And sold their possessions and goods, and parted them to all men, as every man had need."

"46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

"With one accord." Didn't they have harmony there? "With one accord." They had such a good time, Brother Hought said, "Bro. Rice, come down with us today. We are having such a good time with the Lord." And the next day, I would invite Brother Hought to come and eat dinner with me.

"47. Praising God, and having favour with all the people..."

(CONTINUED ON PAGE 4)

Oct. 13, 1937

"I certainly appreciate your sending me *The Sword of the Lord*. It is a wonderful paper to me. I read it through and through. I read and cry and laugh and shout. I get so much out of it. You are doing a wonderful work for the Lord. I am enclosing a list of people I want you to send the papers."

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THE POWER OF PENTECOST

(CONTINUED FROM PAGE 2)

That church had a good reputation, didn't it?

"... and the Lord added to the church daily such as should be saved."

I believe that on the matter of New Testament churches and their needs and their methods, that chapter is the most important in the Bible. I believe in many respects it is the most important chapter in the Bible for one already saved. It does not say as much about the plan of salvation as the third chapter of John, but it certainly gives more of the secret of usefulness and happiness than many other chapters, at least.

This first Sunday in the year is a day of new beginning for churches, isn't it, like yesterday, the first day of the year, was a day of new beginnings for individual Christians. Let's make this day memorable for learning what God's secret is for a happy and prosperous church year. I will begin at the first of the chapter and see if I can preach through it. You know I can't get it all in.

Pentecost, The Climax; Not The Beginning

"When the day of Pentecost was fully come..." They had been

waiting for Pentecost. They did not know the Holy Ghost would fill them on that day, but they had been waiting for Him, for the power from on high. If you will look back at Luke 24:49, you will see that Jesus had said,

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The last words of Jesus were, "Wait, tarry in Jerusalem until ye be endued with power." "I send the promise of my Father upon you," He said. "Don't leave without it, this promise of the Father from on high."

We come then to the first chapter of Acts and there the Scripture says in verses 4 and 5:

"4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

"5. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

A great promise that was. It is the promise, the one mentioned in the fourteenth chapter of John, mentioned repeatedly as the promise of the Holy Spirit. "Don't leave until you get it, for," He said, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." And He said, "You wait for that."

They said to Jesus, "What do you mean? Are you going to restore the kingdom to Israel now?"

"No, He said, 'That is not what I mean.'"

"8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Then look at verse fourteen. The preceding verse names the apostles with Mary the mother of Jesus and His brethren, and verse fourteen says:

"14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

Now they waited. If it was fifty days from the time that Jesus arose from the dead to Pentecost, and He had gone about among them forty days (Acts 1:3), then that left ten days that they waited before Pentecost. Jesus had not told them to wait ten days. He did not say, "It will take ten days to get the power of God." He simply said, "You wait until it comes. Tarry until ye be endued with power from on high." They didn't know how long they must wait. It might be two months. Jesus had said, "Not many days hence." And they set out to wait until that time was come. So "When the day of Pentecost was fully come..." This was not the beginning, this was the climax. The beginning was when they were back there on their faces, searching their hearts. Gathered there were James and John and Peter, Thomas, Bartholomew, Andrew, and Philip—all the apostles were up there waiting, waiting, waiting, and praying. Mary, the mother of Jesus, was up there and some other women. The half-brothers of Jesus were up there, four of them. They had just been converted about the time Jesus was crucified. Waiting! Waiting! These continued steadfastly in prayer and supplication. After awhile they got to begging God; supplication, not just praying and waiting.

The first verse in the second chapter is not the beginning. It is the climax. "And when the day of Pentecost was fully come..." If you want the blessings of the second chapter of Acts, you want to start where they started. They started with waiting. They set their goal.

What this church needs to do is not today to look for Pentecost. That is not where the apostles started. Where they started was up yonder in an upper room waiting before God.

I like what Daniel said. "Daniel purposed in his heart." Nobody will be baptized with the Spirit until he makes up his mind, "God helping me, I want this power, I want the Holy Spirit to have His way" and purposes in his heart about it.

Peter might have said, "You know how my mother-in-law talks if I don't supply the needs of the family." But no, sir! They said, "This one thing we are going to do." They set their hearts to this.

Setting stakes, putting up a standard and making resolves to be filled with the Holy Spirit. You cannot just say, "Lord, fill me today. Amen. Good bye." I know sometimes the Spirit of God does come on us in power the first time we see our need. In this case, it is not so. Usually it is not so, that the great things of God come at the wave of a hand or a snap of the fingers. Set a standard, aim your gun for it, wait for it! Pay a price for it. So they did back at Jerusalem before Pentecost, so we must do if we are to have that kind of a blessing.

If we could have that kind of praying in this church we must do what they did, set a standard for that, make high resolves about it. They got what they asked for, and prayed for and worked for. So I may have the power of the Holy Spirit upon me. The first verse in the second chapter is not the beginning. It is the climax after the beginning in the other chapter. And that great revival was not the beginning. A lot of people get the cart before the horse. It is mighty easy. We think it is more blessed to receive than to give. We are glad to take a job at the top and work down. Glad to begin at Pentecost and go back. But the way to begin is like they began. You must begin with waiting on God and paying a price back yonder.

Physical Miracles at Pentecost
Let's see a little further. Notice this. When the day of Pentecost was fully come, there were several definite, outward miracles. Talk about publicity and getting a crowd! I have trouble getting a crowd. One preacher does. The Cotton Bowl has football games out here and the newspapers will boost that free, but preachers have to work for publicity.

The apostles got publicity when a sound of a cyclone swept through the town. "What in the world is that?" some one says.

Another answers, "That bunch of preachers have been praying ten days and the power of God is on them."

And when the crowd got over there, they saw tongues like as of fire sitting on the people; forked tongues of fire running off of people there.

People asked, "What has happened here?"

They got over further here, and found that this bunch of Galilean fishermen were talking in sixteen different languages and everyone heard them speaking in their own tongue wherein they were born.

What is that going on, they said, "What in the world does this mean?"

Notice these three different, outstanding miracles. First, there was the sound of a cyclone, a rushing mighty wind, and it filled all the house where they were sitting.

Second, there were cloven tongues like as of fire, and it sat upon each of them.

Third, they spake in other languages of people present who heard and understood the gospel in their own language.

Those are outward miracles, and the religion of Jesus Christ is a religion of miracles. Christ Himself was a miracle. It was a miracle the way He was born. It was a miracle the way He taught. The way He lived a supernatural, clean life, with never a sin in it, was a miracle. It was a miracle the way He died. He did not die like others. The greatest miracle was the way He arose from the dead. It is a miracle when He saves a soul, when He calls a preacher. When He puts His power on the preaching so that somebody is saved, that is a miracle.

The religion of the Bible is a miraculous religion, a supernatural religion. But mark you this, you are not to dictate to God about what kind of a miracle, and the same kind do not always recur. That is the same thing when someone claims, "If you do not get down on your knees when you are saved, you are not saved," or, "If you do not shout when you are saved, you are not saved," or, "If you do not have a period of mourning, you did not really repent, and you are not saved." There are always plenty of people to measure your corn in their half-bushel. God did not put it here as an axiom that we are always to have these miracles, these outward miracles, in the inward miracle of conversion. The power of the Holy Spirit is available for everybody, praise the Lord! But God does not let us choose this outward show, or that, or the other. I will tell you why. This is the reason why. So wicked we are by nature, so is the human mind, so carnal is our nature that we would choose the physical miracle and leave off the inward power. God does not leave it for us to choose about outward miracles, but He does promise supernatural power to every person who is called. Man would like to choose the form instead of the substance. We want things for our belly and not for our heart, for our body and not for our soul. We want things for our own glory and not for the glory of God. God does not leave this to us about miracles.

Speaking With Tongues Not Commanded, Not Promised

Someone says, "If you are baptized with the Holy Ghost, you will talk in other tongues." In the first place, the Bible never says so, not once, anywhere! The Bible never says talking in tongues is the Bible evidence of the Holy Ghost, and it is not so! The Bible tells what the evidence is, and that in Acts 1:8:

"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Here is another reason it is not. Here were three miracles, and any one of the three was just as important as the other. Just as important was the sound of a rushing, mighty wind. Just as important was the tongue of fire which set upon each of them. You cannot produce the evidence of Pentecost by jabbering in a tongue. That does not prove it. Besides, they understood here. Everybody heard the gospel in their own language in which they were born. It was not this modern imitation no one understands. If you are going to pick out a miracle, why don't you pick out a cyclone like that? You might answer, "No, I can't work the cyclone, I can work the jabber."

Some people say, "I was baptized with the Holy Ghost according to Acts 2:4." If you are going to pick out an evidence, why don't you pick out forked tongues of fire going up from you? Did you have that when you say you were filled with the Holy Ghost or baptized with the Holy Ghost, or did you have a cyclone of wind heard all over the city like they had? The truth of the matter is that each one of those things was just as much an evidence of the baptism of the Holy Ghost as tongues, far more of an evidence than an unnatural jabber no one could understand. God can work physical miracles, but God does not do it at your whim to please you. God does not work miracles to pander to your carnal pride and make you think you are better than others.

What was the blessing they had? The blessing they had was not the physical miracles. They were incidental. People were there who needed the gospel and God said, "I will help you preach to them." The physical miracles were not the important thing. If that is all it takes, a language, there are people all around you who speak the English language, you can talk to them. But it takes more than a language. It takes the power of the Spirit. The language is not what got people saved. It was the power behind it. The language

was an incident, relatively unimportant. God only gave that because people were there of sixteen nationalities to hear the gospel. What must bring the result? If you are talking to a man in English you need just as much miracle. It must be the power of God to convict and to save. That is what they had. Do not be misled. The importance of Pentecost is not the jabber of tongues, not the sound of the wind. The importance is not in the tongues of fire. It was not what they heard and felt with the wind on their cheek, or saw of the fire on people's heads, but the power of the Spirit of God on their testimony. That was the miracle of Pentecost. That is what made the New Testament church. How foolish we are! Sometimes a preacher feels if he can tell a story and get people to tears that is all that is necessary. I am for the moving power of sentiment if used by the Spirit in preaching. I am for the right moving of the heart and the will in preaching, but I do not believe that just for me to tell a dog story and bring you to tears does any good unless the Spirit of God works on your heart and conscience. It takes more than emotion. I think it takes supernatural power, not just a trick of oratory. It takes the power of God, not just a trick of speech, not just a fancy story. God give us grace to believe it is the power of God, the Holy Spirit working on the hearts of the people. And thank God, that is what they had!

(To be continued)

Letter From Kidd

(CONTINUED FROM PAGE 1)

brought two messages during the School. Our church name is "The Bible Baptist Church," Pastor, S. Lee Kidd. We chose and set aside three men for deacons. We have a nice, new tabernacle for auditorium, 32 x 50 and ten class rooms. We desire your prayers and rejoice with you in your great work there at Dallas and the finishing of your church and the wonderful building there and great soul winning station. If you ever come this way, be sure and stop by and see us.

"May God richly bless you and your great work there is our prayer for you."

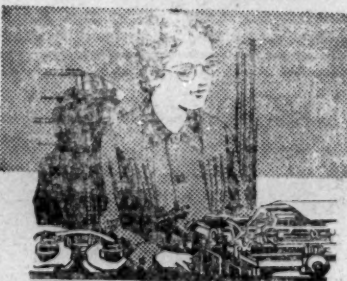
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Psa. 84:11
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